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Zionist Region Votes Against Third Term

COLUMBUS, O. (NJP) — The draft-Neumann drive to re-elect the present president of the Zionist Organization of America for a third term suffered a severe setback here this Sunday.

THE OHIO VALLEY Zionist region, composed of local districts in Indiana, Ohio, and Kentucky, approved a motion opposing the draft.

The resolutions committee reported out the motion which, without naming Dr. Neumann, clearly sought to put the region on record against his re-election.

A FLOOR fight ensued, with Sholem Ettinger, of Indianapolis, a national vice-president, and Rabbi Joseph Sternstein, of Dayton, a member of the national executive committee, heading opposition to the motion. They were defeated, when the votes were counted, about two to one.

The resolution authorizes the delegates from the region to the national convention to vote against a third term.

(In order to draft Dr. Neumann, the convention would first have to approve an amendment to the constitution, withdrawing a provision forbidding a president to succeed himself for more than one one-year term.

IN A LETTER to Dr. Harris Levine, president of the Jewish National Fund, who is head of the draft-Neumann move, the Dayton, O., district advised him (NJP, Aug. 22), that "our organization should be strong enough to permit new faces to appear in positions of leadership. If, indeed, it is the feeling that

YARKON BOATING STOPPED

Boating on the Yarkon River here was stopped this summer in an attempt to lessen pollution of the stream.

ISRAEL ATTORNEY GENERAL SAYS:

Jewish Law Must Yield To Needs of Modern State

JERUSALEM (NJP) — The Orthodox were told this week exactly what the government's view was on conflicts between Jewish law and the needs of a modern state.

HAIM COHN, attorney general, speaking to the first international lawyers convention here, declared that the letter of ancient Jewish law must fall by the wayside when it conflicts with the needs of a free and progressive state.

Conceding that Israel law is permeated by the spirit of justice of ancient Jewish law, Cohn asserted that Israeli courts have refused to accept arguments based only on Jewish law.

only Dr. Neumann can successfully lead our organization at this time, then it is a public admission of grave weakness..."

Rabbi Sternstein, who was elected president of the region, told the delegates that a "reformulation of Zionist aims applicable to American Jewish life is an imperative necessity."

The text of the resolution specifically opposed a change in the national constitution which would permit a third term in office for the president of the ZOA.

American Motors Shifts Meeting From Holidays

BOSTON, Mass. (NJP) — A meeting of eastern distributors of the American Motors Corp., which was set long ago for Sept. 16, the second day of Rosh Hashana, has been postponed.

Burton Schair, of South Braintree, Mass., a dealer called the conflict of dates to the attention of the car manufacturer, according to the Jewish Advocate here. The Advocate lauded the firm in an editorial.

Only 20 of 400 Sites Cared For

JERUSALEM (NJP) —

Only about 20 of the some 400-odd historical sites in Israel are being properly cared for, Dr. S. Z. Cahana, director general of the ministry for religious affairs told a press conference here.

Dr. Cahana indicated that lack of funds was responsible for the inattention given to these valuable tourist attractions. He said that since 1948, about half a million Israel pounds had been spent on the upkeep and beautification of the 20 holy sites.

By LEONARD LEADER

HOLLYWOOD (NJP) — "The Orthodox rabbinate of Israel is surrounding an unwilling population and a harassed government with an atmosphere of coercion that includes psychological and economic pressures on anyone who doesn't hew to their line." This was the view of Dr. Max Nussbaum, rabbi of Temple Israel (Reform) in an exclusive interview given on his return from his latest trip to Israel.

"FOR THE first time," the rabbi stated, "I left Israel with great apprehension on the religious issue."

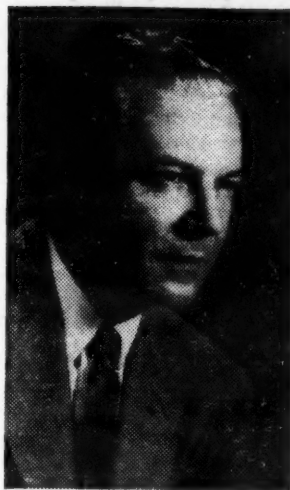
In strong language Dr. Nussbaum, widely known on the West Coast, co-chairman of the national executive of the Zionist Organization of America and a national vice-president of the American Jewish Congress, told THE POST and OPINION that he felt "the time has come to speak out openly."

UP TO THIS time he noted that the feeling had been that criticism of the Orthodox rabbinate would hurt the UJA campaigns, and Israel itself. Silence, he said, was considered an act of responsibility, but now, "many of us have decided that the time has come to speak out openly because of heavy criticism in Israel for allowing extreme Orthodox elements in the United States to become the sole spokesmen of American Jews."

The rabbi told this reporter that he felt "deep anxiety" about the role of the Orthodox rabbinate in pressuring the populace of Israel.

"THEIR METHOD is authoritarian," he said, "they do not believe in persuasion."

In measured words he said: "The synagogue in Israel today is almost an established church,



RABBI MAX NUSSBAUM
... Can't Remain Silent

but without the tolerance of the Church of England."

GOVERNMENTAL status was being used by Israel's rabbinate to impose its will, Rabbi Nussbaum noted.

"A religion that needs a government to execute its law isn't worth the paper on which the word religion is written," he said.

"As a rabbi and a religious Jew," Nussbaum continued, "I am especially disturbed that there grows up in Israel a new generation of sabras with an incredible hostility to the Orthodox rabbinate which they identify with Judaism as a whole."

THIS GENERATION grows up, the rabbi said, "with the strangest image of religion, for in their eyes it lacks ethics and morality and they know only a vulgarization of Judaism, an empty emphasis on ritual and law without any corollary on religious and social values."

FULL BLAME was placed by Dr. Nussbaum on the Orthodox rabbinate for "losing this idealistic young generation."

The rabbi spent much of his time in Israel speaking to governmental and lay people. On his trip he visited dozens of settlements and listened to discussions everywhere on the question of the rabbinate.

"THERE IS a deep hunger in Israel's population for a non-Orthodox form of religion," he said, adding, "Thousands would flock to a Judaism with values and a philosophy of life."

"I visualize an Israel where Orthodox, non-Orthodox and even an atheist Jew could live his own life according to his conscience in a democratic society," Nussbaum said.

A JERUSALEM POST clipping of July 13, which was shown by him, bore witness to an overflow Tel Aviv meeting in the ZOA House at which Rabbi Nussbaum promised: "Israel will hear another voice of American Jewry, namely that of Conservative and Reform Jews."

"The other side," said Dr.

Nussbaum to the meeting, in reference to U. S. Orthodox Jewry, "has not been silent, and Israel should know that it is not representative of American Jewry—moneywise, economically or spiritually."

NO OTHER branch of Judaism is tolerated. Landlords who rent to non-Orthodox synagogues are subject to intense pressure, Rabbi Nussbaum said. Non-Orthodox religious groups in Jerusalem and Tel Aviv have been unable to find places for services. University professors attending non-Orthodox services have been put under great pressure.

"Even 100 per cent Orthodox Jews spoke to me about the political role of the Orthodox rabbinate with a feeling of strong opposition," he said.

"THEY NEVER raise their voices on a single social or moral issue. They do not, in any way serve as the conscience of the nation," said the rabbi.

"No one should be silent any more," Dr. Nussbaum said. "The Orthodox rabbinate has taken advantage of Israel's difficulties to press its intolerant line."

"IF THIS continues there is the danger that there will be no common religious link between the diaspora and specifically with the generation growing up in the Jewish state."

What then is the solution?

"THE RABBINATE in Israel must get out of politics, and become a force above party interests. It must speak out not only on matters of law, but also on social, spiritual and moral values."

"Secondly, the rabbinate must have tolerance for all other non-Orthodox groups when they want to assemble and express their religious sentiments in their own way."

"THERE MUST be an end," the rabbi said, "to the imposing of religious laws with government pressure. Methods of persuasion to spread Jewish thought and explain the beauty of the prophetic heritage must be used."

As the interview came to an end the rabbi stressed that he felt "it is very late in the game. Unless something happens very soon, I am afraid as to what will become of Judaism as a religion the way we conceive of it here in the United States."

"RELIGION," he pointed out, "is more influential in the United States than in any other part of the world because it is free and above politics. The Israeli rabbinate could learn a lesson or two from the history of religious freedom in these United States."

VISITORS STAY LONGER

Foreign guests are tending to stay in Jerusalem longer this year, hotels there reported last week.

Proposal in Council News Would Limit Israel Aid to Valid Refugees

NEW YORK (NJP)—A clear-cut division between helping Israelis who are legitimate refugees and those who went to the Jewish state because of the Israeli-Zionist national policy of "ingathering the exiles," has been proposed by George L. Levison.

LEVISON, a resident of San Francisco, was a national vice-president of the American Council for Judaism, and is a former U. S. State Dept. official.

The proposal was made in the current issue of the Council News organ of the American Council for Judaism.

ONE OF the provisions would have American Jews insist that "the government of the U. S. declare as non-applicable to Americans of Jewish faith the Zionist legislation of Israel which extends the rights of free immigration and automatic acquisition to American Jews."

Levison's program said: "American Jews should insist upon an inventory of the needs of the Jews of Israel to provide the determinable number who went there, fleeing hardship and because they were unable to find homes anywhere else, with the necessities of life. Such an inventory . . . should take into account the question of a reasonable, per capita annual income for a Middle Eastern country with Israel's resources and should be determined by scientific, objective and non-partisan investigators."

"THE PRINCIPAL focus of such an investigation must be the determination to liquidate the moral obligation American Jews have for the legitimate refugees who have gone to Israel out of genuine duress caused by disabilities they suffered as Jews."

It must be aimed also at ending subsidies of the Israeli-Zionist national policy of "ingathering the exiles" for development of the state. In return for the financial discharge of this moral obligation for those Jews who prefer to stay in Israel, American Jews should require permission to finance—from this same limited number of distressed immigrants—the emigration of any of them who wish to leave and have the opportunity to do so."

Levinson's proposal also was aimed at limiting the operation of the Jewish Agency for Palestine. He suggested that "there should be, once and for all, official determination of the status of the Jewish Agency for Palestine and the American Zionist organizations related to it."

IN HIS article, Levison noted that the West's moral debt to the Arabs is also considerable and it antedates the political act of the creation of Israel. The West permitted Zionism to have a privileged position in Palestine against the will of the majority of the country's population prior to 1948. Much, if not all, of the present tragedy in Palestine follows from it, Levison asserted.

The article ruled out as issues in which American Jews, as a religious group, have unanimous or expert opinions: the problems of final boundaries, Arab refugees, the status of Jerusalem, boycotts, blockades, border raids and the treatment of the Arab minority in Israel. Moreover, the article added, it is not proper for the Israeli government, through the Zionist mechanism, to seek to mobilize "Jewish communities" or give the impression the Zionist mechanism can speak for American Jews on these issues.

JEWISH HIGH SCHOOL BOYS AND GIRLS PAY TO HELP OTHERS DURING VACATION

NEW YORK (NJP)—A unique Jewish experiment in service to others is going along in its eighth year now of successful operation, but still hasn't overcome several limiting factors.

ONE IS HARDLY unique to any Jewish organization lack of funds. However, the organization, the American Jewish Society for Service, has no paid officials—not even one.

The work it does is patterned after summer work camps originated by the Quakers. A group of Jewish youngsters spend their vacation working on a project—this year it is rebuilding a barn at Fellowship House Farm, located eight miles north of Pottstown, Pa.

THE YOUNG people pay their own way for the privilege of helping others.

Problem No. 2 is described by Henry Kohn, president of the AJSS, as "recruiting of male campers."

KOHN EXPLAINS that a 16- or 17-year-old boy "has a tremendous pressure placed upon him today to earn money for his education or for his automobile." The AJSS has had other problems in previous years.

ORIGINALLY it began as a college-age group. After its first year at Indianapolis and its second camp at Winchester, N. H., it was decided that Jewish college youngsters had too many other interests, and the camps began enlisting high schoolers.

The 13 campers at the Fellowship House Farm, and the two counselors and husband-and-wife team of directors, are mostly from the New York area. Five of the 13 campers are males.

MR. AND MRS. Hyman Sankel, the director, and his wife, have headed the society's projects for the fourth summer now.

It isn't all work for the campers. They enjoy a program of their own which includes social, recreational and educational activities.

ALTHOUGH scholarships are available, the average camper pays \$175 for the seven weeks.

RABBIS TO PLAY SOCCER

Followers of the chief rabinate in Israel are planning to form a soccer team, Le Monde, a French paper published in Paris, reported last week.

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Happy Working for Others

Jewish high school students participating in the summer work camp of the American Jewish Society for Service are shown at the Fellowship House Farm rebuilding its recreational and educational center. The 13 youngsters pay their own way to help others, in a unique Jewish project now in its eighth year.

DEATHS

Generation of Service Ends As Philadelphia Leader Dies

PHILADELPHIA (NJP)—More than a generation of service to the community was ended last week when Leon C. Sunstein, 73, died on a vacation cruise in Yokohama, Japan.

A founder of the Allied Jewish Appeal in 1938, he was its first campaign chairman and president from 1939 to 1945. He was a member of the board of the Federation of Jewish Charities from 1939 and chairman of its executive committee from 1944 to 1952.

He served as a member of the national executive committee of the American Jewish committee since 1944.

LEO BLECH

BERLIN (NJP)—Leo Blech, 87, noted conductor of the Berlin State Opera, who despite his Jewishness was allowed to remain in Germany under the Hitler regime, died this week at his home here.

Mr. Blech, who had become internationally famous as conductor of the opera, was allowed to continue conducting in Germany because of his continued popularity and his appointment as general music director of the

Royal Opera by Kaiser Wilhelm II in 1913.

After being "retired" in 1937 at the age of 66 when he reached "the age of limit," Mr. Blech became the conductor at the Riga (Latvia) national opera. He was court conductor of the Royal opera in Stockholm from 1940 to 1949, when he returned to West Germany to become music director of the Municipal opera. His actual retirement came in 1954.

Other Deaths

Dr. Morris S. Joelson, 74, a trustee of the medical school of the Hebrew University and a noted obstetrician, in Patterson, N. J. . . . Harvey L. Schwamm, 57, a banker active in Jewish affairs in New York, who was among those killed when an airplane crashed last week on Nantucket Island off Massachusetts. Mr. Schwamm was a liberal supporter of the Revisionists and a supporter of the Irgun during the years before Israel came into being.

TO INTENSIFY BOYCOTT

TEL AVIV (WNS) — One of the chief points on the agenda of next week's conference of Arab boycott offices in Damascus, Syria, is intensification of the boycott against American and other firms having Jews as members of their directorate, it was reported here by informed sources. The agenda contains a recommendation that the boycott campaign be conducted under the slogan: "Twelve million Jewish customers or 80 million Arab customers."



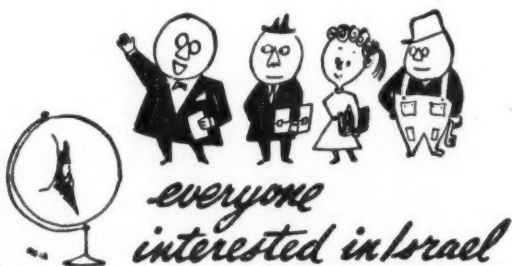
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FUROR RESULTS FROM TV INTERVIEW

Redskins Owner Says Only Jews He Likes Are Customers

By LEONARD LEADER

LOS ANGELES (NJP)—Oscar Levant's stormy television program was the center of a flood of angry phone calls here as a guest told Levant before tens of thousands of viewers that "the only Jews I like are my customers."

IT STARTED when George Marshall, co-owner of the Wash-

ington Redskins, football team, was facing Levant's sharp wit on the interview-discussion program Levant runs on television.

Said Levant: "I hear that you are anti-Semitic."

SAID MARSHALL: The only Jews that I like are my customers."

The the phones rang at KHJ-TV.

MARSHALL was attacked by his partner in ownership of the football team, Harry Wismer, broadcaster, who bitterly commented that he "was shocked, but not terribly surprised."

"I'm disturbed by the general public reaction to such remarks," Wismer said, "but especially about the reaction of the youth of America who may have heard it and the influence it may have on them."

WISMER had made a special flight to L. A. from New York to "offset the remarks" of Marshall.

As to Levant—he himself was apologetic about the incident.

"MARSHALL is a fine man," Levant said, "and I shouldn't have led him on that way. It was my mistake. As a host, I had no right to do that. I feel terrible about it all."

Marshall had no further comment to make.

LOQUACIOUS ISRAELIS ARE WARNED

TEL AVIV (NJP) — Long-winded Israelis were warned that unless they shorten their telephone conversations, the Ministry of Posts would do it for them.

Haim Ben-Menahem, director general of the ministry, speaking at the opening of the new telephone exchange here, said only Americans spoke longer on the phone than Israelis, with no Asian or African country coming anywhere close to the garrulousness on the phone of the Israelis.

Ben-Menahem said that the ministry would limit all local calls to nine minutes if the long phone calls persisted.

ISRAEL HAPPY AS A LARK; HAHAM TAKES WORLD TITLE

JERUSALEM (NJP) — All is as it should be in Israel this week.

AN ISRAELI was adjudged world Bible champ in competition with the biblical quiz titlists of 14 other nations.

It was a great day here for Amos Haham, the shy 30-year-old bachelor, slightly crippled since birth, who is now firmly entrenched as a national hero.

If this were the United States, Haham would have bested Babe Ruth's home-run mark, such is the adulation he is receiving here.

THOSE WHO think that Israelis are a materialistic breed of Jews would have to pause to reconsider their views.

Haham didn't even have a second change of clothing to don when he was told that he had won the Israeli eliminations and was called to be received by David Ben-Gurion, who is no slouch on his own when it comes to Bible knowledge. His landlord gave the Israel Institute for the Blind employee a clean outfit.

THE CONTEST ended just past 1 a. m. with a tense nation either listening in through

Kol Israel, the Israel broadcasting station or crowding the 2,400 seats in the Hebrew University amphitheatre. He won over his nearest opponent almost two to one in the final tally of points.

The questions were limited to the Old Testament. Individual national contests were permitted to choose their own rules, and the American Committee for Israel's 10th Anniversary based its TV contest on questions from both the Old and the New Testaments.

Where To Find Your National Jewish Organization

Anti-Defamation League of B.B., 515 Madison Ave., New York 22, N.Y.
Farband Labor Zionist Order, 45 E 17th St., N.Y. 4 — OR 3-6500
Jewish National Fund, 42 East 69th St., New York 21 — TR 9-9300
Kashruth Supervisors Union, 205 W 14th St. — AL 5-7330
National Community Relations Advisory Council, 9 E. 38th. MU 5-1608
Union of American Hebrew Congregations, 838 Fifth Ave. RE 7-8200
Union of Orthodox Jewish Congregations of America, 305 Broadway New York 7, N.Y. BE 3-2220.

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Author Says They Are Offended by 'Ersatz' Rabbis

Intellectuals Seen Returning To Judaism

WILDACRES, N. C.—A noted Jewish author told a B'nai B'rith Institute of Judaism last week that intellectual Jews are showing a strong resurgence of interest in their Jewish heritage.

CHARLES ANGOFF, speaking at the 11th annual Institute here where the program was first inaugurated in 1948, said an "historic aliya" to Jewish enlightenment is now taking place throughout America and is resulting in a "transformation that is truly phenomenal."

Mr. Angoff said that the return to the synagogues and

Jewish life is compelled by an inner desire to be "back home."

"AMONG THOSE who are coming back are the lost and bewildered intellectual Jews who have at long last realized that in alien philosophies there is no real home," he said.

"These returned intellectuals are offended by the ersatz rabbis among their spiritual leaders. The demand for reappraisal of the rabbinate is mounting."

MR. ANGOFF criticized as "inferior and shabby fiction" current literature dealing with

American Jewish life. "More and more Jews are pleading for truer and better novels and short stories," he said. "Some of our best-selling novels are third-rate as art or are offensive public exhibitions of self-shame."

He said that he believes, however, despite some pessimism, that "Jewish America is at the threshold of an historic cultural flowering that may rival the period in European Jewish history that brought forth Sholom Aleichem, Mendele and Peretz and such minds as Herzl, Bialik and Weizmann."

24 Million Lbs. Egyptian Cotton Released

CHARLESTON, S. C. (NJP) —A total of 24 million pounds of high quality extra long staple Egyptian cotton, which was held up by customs officials here, has been released to knitting mills.

The prize cotton has been held up for a year due to import regulations, which limited the amount of cotton which can be brought in from all foreign sources. Mexican growers used

up the quota quickly in the past fiscal year, so that by the time Egyptian cotton reached the port here, no further imports could be permitted.

Knitting interests were able to persuade government authorities to change the regulations to prevent a similar situation this year.

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SOCIETIES LICENSED

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Write: Frank Gross

Circulation Manager, National Jewish POST and OPINION

Post Office Box 1633

Indianapolis, Ind.

Straus Says Goodbye to Name That's Famous--He's Selden Now

HOUSTON (NJP)—One of the biggest cause celebres in years was caused here last week when the Percy S. Straus Jr. family changed its name, in court, to Selden.

The daily papers spread the news under large banners.

One paper, The Houston Press, opened its page-wide story by asking:

"If your grandfather died heroically on the Titanic . . .

"If your great-uncle had worked with scientist Louis Pasteur . . .

"If your uncle had been an ambassador to Turkey and a secretary of commerce of the United States . . .

"Wouldn't you wonder at your lack of ability if you didn't achieve similar fame?

"Wouldn't the knowledge that so much was expected of you—because of what your forebears had accomplished—weigh heavily upon your shoulders?

"With such ancestors, you couldn't be anything but well-mannered in school, nor be seen with hair ruffled and clothes patched.

"Fame has a way of becoming an unbearable burden, a constant goal of achievement which prevents a relaxed normal life.

"Connecting the fame from one generation to another is one thing—a name."

WHEN STRAUS, an attorney, big-game hunter, and art patron, to the tune of endowing the mu-

seum here with a \$1,000,000 collection, became Selden, as the result of an order signed by District Judge Byron Johnson, he told reporters: "That's just a personal matter."

Later, he said that the family had been considering the change for years, and that actually it's not as great a change as it seems:

"SELDEN" was selected, he said, because it was the middle name of Percy Straus Sr., Percy Straus Jr., and Percy Straus III.

"I don't know where my father got it," said Selden.

His father, Straus Sr., had been, among other things, president of the fabulous Macy Dept. store in New York.

His grandfather, Oscar Straus, had been widely mourned when he went down with the ill-fated Titanic. He and Mrs. Straus are depicted in a movie soon to be released on the Titanic sinking.

Also, Selden's great uncle, Nathan Straus, who worked with Louis Pasteur, established the Straus Milk Fund and brought pasteurized milk to New York.

ONE THING that Selden failed to tell reporters is that his marriage was non-Jewish and that he has seldom, if ever, affiliated himself with anything Jewish.

In his petition for the change, Selden said it will help Percy Selden Straus Jr. and his sons, Percy S. Straus III (now Dennis Selden) and Thomas Randolph Straus in the business and professional world, and that specifically it will help his son, Percy S. Straus III (14 years old) in procuring a position in the scientific world for which he is now

training himself and heading his education."

But as the Houston Press said, "the desired effect hasn't been achieved so far.

"The name 'Straus' is still in the telephone directory, on the door of the law office in Bankers Mortgage Bldg., the secretary answers the phone: 'Mr. Straus' office,' and newspapers are invading the privacy a new name was supposed to bring."

Philadelphia's Grand Rabbi Returns to Israel

By HARRY HOFFMAN

PHILADELPHIA (NJP) — Grand Rabbi Moses Lipschitz, known for his stand against "modernization" of the traditional Orthodox faith and a man who has dedicated himself to the service of God and the spiritual needs of his people, leaves Philadelphia Sept. 2 to resume the life in Israel that was interrupted by serious illness more than a year ago.

Accompanied by Mrs. Lipschitz, he will fly to Jerusalem. During the past year, he underwent a series of major surgical operations and a long period of recuperation.

Rabbi Lipschitz, who has long fought against changing "our place of worship into a modern social hall," was more than just a spiritual leader of Philadelphia Jewry. He also was a counselor to city, state and national officials here. A testimonial dinner in his honor in 1936 brought the praise of hundreds of judges, congressmen and others in political and non-political circles.

THE GRAND RABBI was reared and ordained in Jerusalem before coming to Philadelphia, where he headed the Chevra Machzike Congregation from 1913 to 1954. He has four sons in the rabbinate and one of his two daughters is the wife of a Cleveland rabbi.

TAX SECRET SERVICE ENDS

Plans are under way to disband the secret information service of Israel's ministry of finance's revenue division.

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Here are two employees of the Jewish National Fund planting an acacia tree in the Negev. The tree is especially adapted to the job that needs to be done in Israel's vast southern desert, which is beginning to bloom now like the U. S.'s western plains. The acacia tree not only holds down the ground in the sandy Negev, but also aids the soil in retaining the water from the winter rains.

SCOREBOARD

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Jacob A. Wolf, Akron, Ohio. In memory of wife, Minnie	
Bramson Wolf	40.00
Morris Matsil, New York, N. Y.	10.00
Nathan Seltzer, Hillsboro, Ill.	10.00
Sylvia Kronish, Flushing, N. Y.	5.00
Emil and Thelma Jacobs, Skokie, Ill. In Memory of	
Morton Rubin	2.00
Rose C. Lipene, Brooklyn, N. Y. In honor of son	2.00
Total to date	\$530.00

POST AND OPINION DRIVE TO PLANT TREES HITS \$500

Three fine checks helped The POST and OPINION tree effort move past the \$500 mark this week.

AT \$2.00 EACH, this sum buys over 250 trees in commemoration of Israel's tenth anniversary.

The Jewish National Fund has asked Jews to purchase "Ten Trees for Ten Years of Israel" in honor of the tenth anniversary of the Jewish state.

IF ENOUGH readers will respond to the appeal so that the effort can be continued until after the High Holy Days, the success of our drive is pretty much assured.

It is hoped that at least \$2500 can be raised, which will plant 1250 trees in the name of readers of The POST and OPINION. After the Holidays next month, 440,000 Jewish children return to religious school. Just as they added their bit to our successful drive to purchase a \$4000 ambulance last year for the Israel Red Cross, the Mogen David Adom, the school children will no doubt want to participate in this program of planting trees in Israel in honor of this milestone in Israel's history.

ALL GIFTS are tax deductible, and credit for the purchase goes to the JNF council in the local community from which the purchase emanates.

Jacob A. Wolf, of Akron, O., is planting 20 trees in memory of his wife, Minnie Bramson Wolf. Morris Matsil of New York City and Nathan Seltzer, of Hillsboro, Ill., each are planting five trees.

NO PURCHASE, even that of one tree, is too small to be acknowledged, even though it is hoped that more readers will buy the requisite 10 trees in honor of Israel's 10th year of existence.

In last week's listing, Mrs. Olga Hahn of Brookline, Mass., planted 10 trees in memory of her husband, Robert Hahn. The name was spelled Kahn by mistake.

In announcing the program of "Ten Trees for Ten Years of Israel," the 11 national Zionist organizations who support the JNF issued the following statement:

"We are fully cognizant of the fact that the Jews of the United States have obligations to other Zionist and Israel funds, yet we expect every Jew to contribute a minimum of ten trees as his special gift to the State of Israel in addition to all other contributions that he may be called upon to make. Plant ten trees for Ten Years of Israel and link your name forever with the Land of Israel."

Jewish National Fund Tree Campaign of The National Jewish POST and OPINION P.O. Box 1633, Indianapolis, Ind.

I want to participate in the program to plant a million trees in Israel in honor of the tenth anniversary of one of the world's newest nations. Enclosed find \$..... for the purchase of.....trees.

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City and State

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Why not acknowledge Christianity's debt to Judaism?

A sermon by the **REV. DR. JOHN HAYNES HOLMES** Minister Community Church, New York



ABOUT DR. HOLMES — The Rev. Dr. John Haynes Holmes, renowned minister of the Community Church, New York City, is one of the most prominent civic and religious leaders in America. His reputation as a dynamic, fearless preacher has spread far and wide. His many-faceted career as a lecturer, author, traveler and leader for civil rights, has made him a unique figure in

ministry and political life. He has served the Community Church since 1907, and his pulpit and forums have won a great host of adherents. He is a founder of the American Civil Liberties Union, a founder of the National Association for the Advancement of Colored People, was chairman of the City Affairs Committee of New York for nine years. Dr. Holmes is a graduate of Harvard University and its Divinity School.

By **DR. JOHN H. HOLMES**

IN SPEAKING to you this morning, I have two very definite propositions in mind. One is the proposition that Christianity owes a heavy debt to Judaism. The other is the proposition that Christianity ought to be willing to recognize and pay this debt, as any honorable debtor recognizes and pays his obligation.

When I speak of Christianity, let me say, I am not speaking of theological doctrines or ecclesiastical instructions — very little of what is contained in the actual history of the church. Rather am I speaking in terms of that pure religion and undefiled which sprang from the heart of Jesus, was propagated far and wide by his disciples and apostles, was recorded in the pages of the New Testament, and remains to this day the greatest single spiritual influence in human history. This religion, it should be known, is in reality Jewish in origin and content. It is only an accident that it did not remain in the end what it was in the beginning—a part and parcel of the Jewish world. Now that it is one of the separate religions of mankind, its parentage should be confessed, and its heritage duly honored.

LET ME begin what I have to say this morning with Jesus, who is the center and soul of Christian faith.

Joseph and Mary were pious Jews; they went up each year to Jerusalem to keep the feast of the Passover! They taught Jesus, by precept and example, to attend the synagogue where he became acquainted with the Bible of his race. In his early manhood, it was his custom to go to the synagogue on the Sabbath day . . . and he began his public ministry, so the record tells us, by standing up in the synagogue in Nazareth and reading from the prophet Isaiah. In spirit as well as in blood, this Nazarene was a son of Israel. . . . It is to the Jews that the Christians owe this peerless leader and founder of their faith. I would go so far as to say that we cannot understand Jesus unless we acknowledge that his rightful place in history is that of the last and greatest of the Jewish prophets. . . .

SO MUCH for Jesus! Next only to this august figure of the Nazarene stand three elements which are central in Christianity. For all these three elements

the Christians are indebted to the Jews.

In the first place, there is the Bible, the sacred scriptures of the Christian church. This Bible consists of two parts — the Old Testament, so called, and the New. The Old Testament, which comprises some three-fourths of the Bible, belongs not to Christianity at all but to Judaism. The Old Testament, let it be said is the Jewish Bible! I know of no more high-handed piece of impudence in all history than the action of the early Christians in taking over the Old Testament into their churches, and saying: "This is ours!" It is as though we Americans should possess ourselves of Shakespeare and Milton, and Dryden, and Poe, and Keats, and Shelley, and Tennyson, and Browning, and solemnly declare that the writings of these men belong to us and were the basic part of our native literature. Saying so, of course, does not make it so!

THESE poets are not Americans—and, by the same token, the Old Testament is not Christian. It is Jewish through and through; and whenever we use it we should remember that we are turning to Jewish sources for instruction and inspiration. That is the reason why I am careful in our services here to refer to the Old Testament, whenever I read lessons from its text, as "the Scriptures of the Jews." As for the New Testament, this is our own. This portion of the Bible is "the Scriptures of the Christians." But even so, it is only fair to recognize, it seems to me, that the New Testament is throughout a Jewish book. Every word of it, from the first chapter of Matthew to the last chapter of Revelation, was written by Jews, and thus is saturated with the Jewish spirit and ideals.

Next to the Bible comes the church—by which I mean not the hierarchy, which belongs to a later period of history, but the simple fact of the congregation of men and women meeting together on a Sunday morning for the worship of Almighty God. Where did this really come from? Why, from the Jews—more specifically from that generation of Jews which suffered the tragic experience of the Exile.

IN THE ANCIENT times, among all peoples, there was no church, or congregation, as we know it today. The centers

of religious worship were temples, dedicated to the god or gods of the nation, where national festivals were held, where holy offices were performed by priestly agents of the state, and where the people came at periodic intervals to lay their offerings upon the sacred altars. This was as true in Palestine as it was in Egypt, Babylonia, Greece and Rome. The great temple of the Jews was in Jerusalem, and there was worship offered to Jehovah. There were times, to be sure, when local worship was set up in what was called the "high places"; but this was uniformly discouraged, and all religious rites thus centered in the city of the king.

Then came the Exile, in 586 B. C. The kingdom of Judah was over-run, Jerusalem captured and destroyed, and the people carried away as slaves into the far realms of their conquerors. Here they remained for two generations, lost to their homeland and to all the high practices of their religion. How could they sing the Lord's songs in a strange land? How could they worship God without temple or altar? They must keep in touch with their deity, and plead for his pity and help—otherwise they were surely lost, and their children with them. But with the Temple so far away, how could they reach God, or perform the rites which he expected?

The answer came out of the very necessities of the situation. Robbed of their temples as of their holy city, the exiles, settled in scattered towns and villages, came together on the Sabbath day, wherever they were, and remembered Zion and read from the sacred pages of the Law. These meetings came to be regular gatherings, which in due course were organized, and later developed customs and practices and a sanctity of their own. They were called synagogues—or whatever is the Hebrew word for a "gathering together," or congregating of men and women for the holy purpose of religion.

IT WAS THUS, in a time of dire extremity, that the Law of Israel was preserved, and the memory of Jehovah, the God of Israel, not forgotten. In due course the Jews returned to Palestine, and there set up the Temple once again upon Mt. Zion. The central worship was thus restored, and the priests once again commissioned to guard the people's destiny.

But the habit of the Exile was too strong and people would not give up their local or congregational meetings in their villages, or even houses. The synagogue became as well recognized an institution of Judaism as the Temple itself, and held in time the first devotion of the people. Jesus knew the synagogue of Nazareth from his youth up, and in this synagogue began his ministry. When, following his death, his followers carried on his work, it was first in synagogues, and only later in churches of their own, that they proclaimed the Gospel.

BUT THESE churches, when they came, were modeled precisely on Jewish example, and thus were the daughters of the synagogue. When Christians meet today on Sunday mornings to worship God and to consecrate their lives to his service, and to preserve the sacred traditions of the faith, they are doing not only what the early Christians did, but what the Jews have done since the sad days of the Exile. We have a church because the Jews first had a synagogue. The former is the direct descendant of the latter.

This brings us directly to the third of these essential elements of Christianity. In addition to the Bible and the church is Sunday as the sacred day of rest and worship — the one day in seven set scrupulously aside for purposes of physical recreation and spiritual regeneration. Where did this Christian Sunday come from? Why, obviously, from the Jewish Sabbath.

IT IS TRUE that the Jewish Sabbath is the last day of the week — traditionally the day when God rested from his labors after the six days of the creation. "And on the seventh day God ended his work which he had made" (Genesis 2:2). The Christian Sunday, in contrast, is the first day of the week, so celebrated because it was on this first day that Jesus is supposed to have risen from the dead. "And when the Sabbath was past . . . very early in the morning, the first day of the week, they came unto the sepulchre . . . and saw that the stone was rolled away" (Mark 1:3). So the first day among Christians came to take the place of the seventh day among Jews. But this detail is unimportant. The central fact is that the Christian

Sunday is the rebirth of the Jewish Sabbath — the Christian once again taking his religious practices from the Jew!

We are beginning now, perhaps, to understand how stupendous is the debt which Christians owe to Jews. Not only Jesus himself, but the Bible, the church, and Sunday all come from Jewish sources. But not yet have we gotten to the heart of the matter. What about the teachings of Christianity—those great truths of the moral and spiritual life which constitute the essence of the Gospel? The things which Jesus taught—were those original with him, or did they spring from the Judaism in which Jesus was born and reared?

THIS QUESTION reminds me of an experience in the early days of my ministry in this city. I was attending a meeting of the Liberal Ministers Club of which certain Jewish rabbis were members along with the Christian clergymen. I chanced to be sitting beside a very eminent rabbi of that day—the head of the great Temple Emanuel. In the course of our conversation together, I made some reference to what I called "the originality of Jesus." What was my surprise to hear this rabbi retort that there was no originality in Jesus—that the Nazarene was one of the most unoriginal men who ever lived.

AS A YOUNG and ardent preacher, I was greatly shocked by this remark. In late years, however, I came to feel that my friend, the rabbi, was on the whole correct. It is true that Jesus was original in what he said — or rather in the way he said it! Of all the religious teachers of the world he ranks as incomparably the most poetic. The Sermon on the Mount and the various parables are unmatched for sheer power and beauty in either ancient or modern literature. Jesus was original also in his spiritual insights—in his discernments of truth in unusual circumstances, and in his application of this truth to the common way of life. He had a genius for spirituality which is unparalleled. But his supreme and unique contribution to Christianity, of course, was his personality. Within this man was a radiance of the inner life which made it easy for his contemporaries to join with the Roman centurion in the declaration: "Verily, this man was the Son of God." But in the ac-

(Continued On Next Page)

Christianity's debt to Judaism...

CONTINUED FROM PRECEDING PAGE

tual content of his teaching, Jesus was not original. The substance of his faith and vision was all derived from Israel! Let me see if I can make this plain:

ON NEW YEAR'S DAY, 1946, a civic ceremony was conducted at the City Hall by Mayor LaGuardia, in which a Catholic priest, a Protestant clergyman and a Jewish rabbi were the participants. In the course of his remarks, the Mayor referred to the Golden Rule and the Lord's Prayer, and said that if men would only live up to the precepts of these two teachings, there would be no trouble in the world. It would seem as though, in this reference, the Mayor was flattering the Christians and leaving out the Jews. As a matter of fact, he could not have made a better selection, for the Golden Rule and the Lord's Prayer belong quite as much to the Jews as to the Christians themselves.

The Golden Rule, it must be said, belongs to neither Christians nor Jews in any exclusive sense of the word. It is a part of all religions. Thus, I have found it in the scriptures of no less than nine of the world's religions — Hinduism, Zoroastrianism, Buddhism, Confucianism, Mohammedanism, Grecian, Roman, Judaism, and Christianity. The Golden Rule, as it appears in the New Testament, is familiar: "All things whatsoever ye would that men should do to you, do ye even so to them, for this is the law and the prophets." The Jewish Golden Rule is negative rather than positive in its formulation, but is identical in meaning. It reads: "Whatever ye do to your neighbor, do to him. This is the whole law, the rest is exposition."

BUT THE LORD'S PRAYER—this surely is original with Jesus! So it is in its formulation into one of the simplest and most beautiful compositions that can be found in the world's religious literature. But in its content it is derived from beginning to end from Jewish sources. There is not a line in the prayer which cannot be duplicated in these sources. In substantiation of this sweeping assertion, let me cite the testimony of two scholars who have a right to speak, as I do not.

The first is a famous German authority, Theodor Keim, whose biography of Jesus, written many years ago, still ranks as one of the greatest studies ever made of the life and teaching of the Nazarene. Referring to the Lord's Prayer, Keim writes: "Not only the address of God, together with the first two petitions, but pretty well all of it in detail, appears here and there in Jewish Talmudic prayers." The second witness is a great Jewish scholar, Joseph Klausner, of the Hebrew University in Jerusalem, whose "Jesus of Nazareth" is regarded as the ablest biography of Jesus ever written by a Jew. In this authoritative work the author says of the Lord's Prayer, universal in its appeal, earnest, brief and full of devotion. Every single clause in it, however, is to be found in Jewish prayers and sayings in the Talmud." So the Golden Rule and

the Lord's Prayer alike belong to Jews as well as Christians.

NEXT ONLY to these two documents, I would name the Beatitudes as the most precious sayings to be found in the Christian Scriptures. Here again we have a formulation of truth which is a supreme illustration of Jesus' poetic and spiritual genius. But the content of what is said is again almost wholly derivative. "Blessed are they that mourn for they shall be comforted"—if you would know where this comes from, turn to Isaiah 61:2. "Blessed are the meek, for they shall inherit the earth"—turn to Psalm 37:11. "Blessed are they that hunger and thirst after righteousness, for they shall be filled"—turn to Isaiah 55:1. "Blessed are the pure in heart, for they shall see God"—turn to Psalm 24:4. Thus are the phrases and thoughts of this great passage all anticipated by the Jews.

IF ANY statement of Jesus is commonly cited as the complete and perfect summary of his religion, it is the dual commandment: "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." Where does this come from? First of all, from the New Testament story of the lawyer who tempted Jesus, saying: "What shall I do to inherit eternal life?" But originally from the Old Testament, in two famous passages. The first is from Deuteronomy 6:4: "Hear, O Israel, the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." The second is from Leviticus 19:18: "Thou shalt not take vengeance, nor bear any grudge . . . but thou shalt love thy neighbor as thyself."

If anything is original with Jesus, it would seem to be his non-resistance — his injunction in the Sermon on the Mount to "resist not evil." This received its supreme expression in Jesus' commandment that we should love our enemies. This is very obviously a protest against and correction of the Jewish law of retaliation—"an eye for an eye, and a tooth for a tooth." This law, without any question, appears in the Old Testament. Jesus was mindful of it, and would get rid of it.

But he was not the first to take this stand. Long since the Jewish prophets had laid hold upon the doctrine of love and forgiveness, even of enemies. But in one brief passage of the Old Testament we have an anticipation of this positive aspect of non-resistance which is breath-taking.

IF I WERE asked to name the most beautiful expression of Jesus' teaching on this point, I would turn to St. Paul's great Epistle to the Romans, and read the closing verses of the twelfth chapter: "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." If there is anything original in Christianity, this would certainly

seem to be it. Yet turn to the 25th chapter of the Book of Proverbs, the 21st verse, and what do you find? "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink, for thou wilt heap coals of fire upon his head." Even in his teaching of love, for enemies as well as friends, Jesus was only faithful to the noblest precepts of the Jews!

All of this shows what Jesus was really doing in his ministry. Not practicing a new religion, but reviving the pure and undefiled religion of Israel! Not starting a movement of revolt against Judaism, but only a movement of reform inside of Judaism! Not forsaking the Jewish synagogue and starting the Christian church, but cleansing the Jewish synagogue. . . . Nothing would have surprised Jesus more than to have learned after his death that his work had led to a new religion largely hostile to his own.

To this day he would not have understood the meaning of Christianity and Christian doctrine. Jesus was a Jew, in the great traditions of the prophets. He saw a religion in his time, as Isaiah and Amos and Jeremiah had seen a religion in their time, which had become overlaid and encrusted with a vast growth of theological and ecclesiastical literalism which was fatal to the pure essence of the faith. . . .

ALL THIS he sought to sweep away. "The letter killeth, but the spirit giveth life!" The Nazarene wanted to find that spirit again. Therefore did he seek, like the shepherd his lost sheep, that great body of Jewish prophecy which was the real religion of Israel. . . . So everything that was precious in Judaism came to life again in Jesus. He was teaching what was truest and noblest in the tradition of his own people. He sought for nothing but the restoration of Israel to its true faith.

What wonder, therefore, that he was not original, since he did not seek to be original? "Think not that I am come," he said, "to destroy the law or the prophets! I am come not to destroy but to fulfill. For verily I say unto you: Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Here was not a Christian speaking, but a Jew. All that was distinctively Christian came later and was unknown to the Nazarene.

Such is the debt which Christianity owes to Judaism! Not Jesus merely, nor the Bible, the church and the Sunday, but the whole substance of Christian teaching! To take account of this debt is to come face to face with two facts, which I would emphasize in closing:

FIRST, we find here one explanation at least, and a very important one, of why the Christians dislike and persecute the Jews. They hate them and would get rid of them because they are so heavily indebted to them. This is a simple law of psychology, illustrated by the experience of every day. Thus, did you ever hear of a tenant who loved his landlord? Have you ever encountered a borrower who is devoted to the

money-lender who has given him money? How often do you see a taxpayer who folds in his affectionate embrace the tax-collector?

The publicans in ancient Israel were hated for nothing except that it was their business to receive the taxes for the government. And now the burden has fallen upon the Jews—that they have given so much to the Christians that the latter feel embarrassed and at least outraged that they owe all this to Israel! There are many reasons for anti-Semitism—for tortures and massacres, the pogroms and exiles, which the Jews have suffered all these centuries from Christendom. The problem is complicated and difficult—the pattern hopelessly entangled. But one strand in the snarl may be unravelled, and that is the one which has to do with the Christian's debt to Judaism. Until that debt is paid, or at least acknowledged, there will be little peace.

THE SECOND thing which I would emphasize is this payment of the debt. Is it not time that payment began? And how shall it be done?

First, the debt must be acknowledged, somewhat as I have tried to acknowledge it this morning. Why should not Christians everywhere recognize Jesus as a Jew? Why should they not have the grace to refer to the Old Testament, when they use it, as the Jewish scriptures? Why should they not acclaim the kinship of the church with the synagogue, and of the Christian Sunday with the Jewish Sabbath? As for the Gospel, what would be lost and what not gained, if the Jewish sources of this teaching were at last made plain? All this is not very much, perhaps, in the serious business of paying a heavy debt, but it is at least something. A first step is taken in discharging an obligation when it is acknowledged that it exists.

Secondly, why may we not pay this debt to the Jews by fighting anti-Semitism? All around us rages this noisome and fatal plague. It works its havoc not merely in Germany and Europe, but right here in America. Half-hidden, half-confessed, whispered rather than shouted, taking shape not in hideous persecutions but in countless little tr-

WHY NOT ACKNOWLEDGE IT?

ritations and injustices, but none the less fatal as a prejudice which poisons the soul, this curse is our curse, as it is Christianity's curse, and it should be ended for very shame. Here the church, in the very name of Jesus, should take the lead in stamping out this pestilence that devours ourselves as well as our victims. To fight and destroy anti-Semitism—this would be a large payment on the debt.

LASTLY, as a means of paying Christianity's debt to Judaism, there is the opportunity now abundantly given us . . . to bring Jews and Christians together, not by converting or merging one with the other, but by recognition of that spiritual kinship which makes them one—this is our holy task. To end the injustice and horror of the ages in finding and binding that "unity of the spirit which is the bond of peace!" Already Jews and Christians are one in all that is central to the inner essence of our faith. Why should we not similarly be one in all that is central to the outer relations of our lives? In both branches of the severed family there rests the obligation to shake off separatism and end isolation—but most heavily and immediately does this obligation rest upon Christians, who have the numbers, the power — and this debt which must be paid!

I KEEP THINKING, as I talk to you, of that great scene in Lessing's drama, "Nathan der Weise" (Nathan the Wise), which touches upon this truth. Some of you may have seen this drama when it was produced in New York this past winter. If so, you will remember the scene to which I refer—that scene where the Christian Friar has just discovered some great deed of generosity and sacrifice which has been performed by the Jew, Nathan. In his enthusiasm and gratitude, and desiring to honor Nathan with the greatest praise that he knows how to speak, the Friar exclaims: "Nathan, you are a Christian. Yes, I swear. You are a Christian — better never lived." To which the big-hearted and wise Nathan replies: "Indeed! The very thing that makes me seem Christian to you, makes you a Jew to me."

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WOMEN'S VIEWPOINT

Never Mind the Hassidim, Girls; You Can Enjoy Vacation Sun

By HELEN COHEN

One need take only a short trip through the Catskill summer resorts to see at one glance the various stages the Jewish group took from its position a few generations ago in the small towns of Eastern Europe to its most assimilationist tendencies today.



Helen Midstream.

OR SO WE gather from a piece by David Boroff in the summer issue of the quarterly magazine, "The audience being less and less able to comprehend."

WE SEE THIS group being catered to by "hotels nervously vying with each other in an inflationary spiral of opulence. Some advertise three dance bands instead of the basic, irreducible two, Olympic-size swimming pools... air-conditioning and wall-to-wall carpeting..." And for the unmarried, looking to find a mate, a stay in the mountains generally comes under the heading of a "race," about which I let you draw your own conclusions.

SHALL WE leave this phase of Judaism now?

We go back another step to those who would retain as much of their heritage as possible. These we find in a half dozen or so strictly Orthodox hotels.

While the setting is on almost as grand a scale as other pleasure palaces (this is a haven for the well-to-do Orthodox), Boroff found evidence of "much sincerity and willingness to sacrifice," such as in the regulations governing the Sabbath. "On Friday evening, the gates (he writes in detail of one particular place, the Pioneer Country Club) close at sundown to cars... the meal follows Sabbath services... there is a complete cessation of athletic activities, including swimming, on the Sabbath. And you must consider that many guests are up merely for the week end... The day is devoted to rest and discussion. The secular and spiritual go serenely hand in hand: there are discussions about current issues or study session on Pirkei Avot..."

"NEXT TO THE dining room is a long line of sinks designed for rehitza (hand laving) before each meal... Following the meal the birkat hamazon (Grace) is intoned. Children study Hebrew in the synagogue all week. While the public address system in other hotels may try to recruit volunteers for mah-jong, at Pioneer the fluty voice over the loudspeaker announces that 'two men are needed for a minyan'."

Also Yiddish, except for scattered favorite expressions, is gradually disappearing as the language used by entertainers—

of the faculty of Brooklyn College) "young people flee from the lovingly tyrannical embrace of their parents when they go on vacation. (Who said so? Perhaps they secretly prefer to remain under the protecting wing?) At Pioneer, however (he continues) they come up together as a family and one often finds three generations sitting amiably together... Not unlike other Catskill hotels, Pioneer is a meeting place and marriage mart—with some differences. For one thing the romantic postures are usually struck under the benignly watchful eyes of parents... Moreover the criteria differ... here the unmarried are as gimlet-eyed about sizing up piety as people are elsewhere about money or clothes. Not that Pioneer's young people are indifferent to money. But they are at least equally concerned about Jewishness and its corollary, education. (This most assuredly follows the traditional pattern of our forebears.) The culture heroes at Pioneer are not all-

rightniks but rabbis and PhDs. If they are allrightnik PhDs, all the better... As for statistics, there is reportedly an average of 100 marriages issuing from each season here."

WE NOW leave this step in the road and take yet another step backward, to a bungalow colony not far distant from Pioneer which has been converted into a summer yeshiva. There, no female is to be seen. Only scores of boys of all ages "pallid faces framed by peyot (side-locks), over huge tomes. Men and boys wear incongruously heavy coats and sombre black hats in the bright summer weather."

One of these young men, questioned about Pioneer, looked at him in horror: "A bad place... The girls are all sluts. They run around half-naked. (I presume the boy refers to shorts and swim suits, not to what is going on these days in Las Vegas.) They dance with men and swim in the same pool."

BOROFF pointed out to him

that "the girls at Pioneer simply want to marry and make good Jewish wives. But he was unpersuaded, patiently explaining the mechanics of the shidduh as it is practiced in Williamsburg. These Hassidim, Boroff further reported, don't even shake hands with women. (What I am wondering is, at what age do these arranged marriages take place? Is it in the early teens as was the traditional practice?)"

So there we are back to beginnings. Or at least what some, including certain residents of Williamsburg, believe were such beginnings.

Me, I personally think our forefathers, had they had the opportunity to bask in the pleasant summer sunshine of the Catskill Mountains, would at least have dressed accordingly.

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DANIEL TROTZKY Director

Starting at the nearest end, at which point a Jew decides he prefers not to mix with other Jews (or only with a few of his own choice) we find evidence of this condition in the fact that a lot of the smaller resorts these days are having trouble making ends meet. Why? Boroff thinks its because "many young worldlings seem to have outgrown the gaucheries of the Borscht Belt. The wide world beckons. Long Island beach clubs, Fire Island, Nantucket, even trips to Europe are making inroads into Catskill business."

TAKING A step backward toward Jewish cohesiveness are the many who still find their summer pleasure among their fellow co-religionists in the mountains. How does this group, with many who have grown away from most traditional Jewish practices, comport itself.

Kosher dining rooms are still to be found almost exclusively in these parts, mainly thinks Boroff, "through the force of tradition—or is it inertia." We find such other phenomena, among these vacationers, as "no smoking in the dining room on the Sabbath, but it's quite all right in the lobby. Nor does the day of rest involve any diminution of a tightly packed schedule of activities."

Also Yiddish, except for scattered favorite expressions, is gradually disappearing as the language used by entertainers—

CLASSIFIED ADS

JEWISH POST QUICK-ACTION WANT ADS

Advertisements in this section are payable in advance. A one-inch ad (one inch high by two inches wide) is \$4.20 for one insertion, \$3.50 each for two insertions or three insertions and \$3 each for four or more insertions. A two-inch ad (two inches high by two inches wide) is \$7 for one insertion and \$6 each for two or more insertions. All ads and inquiries should be sent to "Classified," The National Jewish POST and OPINION, Box 1633, Indianapolis 6, Ind.

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Positions Wanted 9

YOUNG TENOR—Desires High Holy Days cantorial position with Modern Orthodox or Conservative congregation. Experienced in traditional and modern inception of liturgy. Can perform, if need be, with choir or organ. Available for interview immediately. Resume upon request. Dept. 2766, P.O. Box 1633, Indianapolis 6, Ind.

CANTOR-TEACHER—Eminently qualified cantor is available for interview with a Modern Orthodox or Conservative congregation. Tenor, outstanding nusach, thoroughly experienced in organizing and training male and mixed choirs as well as in preparing Bar Mitzvas. If necessary, wife is also available as Hebrew teacher. Dept. 2763, P.O. Box 1633, Indianapolis 6, Ind.

CANTOR FOR HIGH HOLIDAYS—Twenty years experience with pleasant tenor voice and excellent references from Germany, England and U. S. A. Will travel anywhere. Very reasonable rate. Dept. 470, National Jewish Post and Opinion, 110 West 40th St., New York 18, N.Y.

IDEAL ALL-AROUND MAN—Experienced Shofar blower, Torah reader, Baal Tfilah, speaker, desires High Holiday position in Midwest community. Reply to Dept. 170-C, P. O. Box 1633, Indianapolis 6, Ind.

RABBI—Would take into consideration a pulpit involving broad activities. Ordained, college degree, university graduate. Write to Dept. 2767, P.O. Box 1633, Indianapolis 6, Ind.

AVAILABLE FOR HIGH HOLY DAYS—Traditional rabbi, mature, inspiring speaker. Fifteen years service in Israeli educational, welfare circles; assisted by Yeshiva student (optional). Congregation should have Mechtzah. Contact: Harry Preiser Foundation, P.O. Box 2389, Grand Central Station, New York 17, New York.

YOUNG RABBI—Seeks Orthodox position for High Holy Days. Excellent speaker in English and Yiddish. Will travel. Call GE 5-7645, Brooklyn, N. Y., or write Dept. 2772, P.O. Box 1633, Indianapolis 6, Ind.

ORDAINED RABBI—Army chaplain, prominent personality, orator, baal tefila, baal kore, and baal tehis. Seeks position for High Holy Days or all the holidays anywhere in the U. S. Write Dept. 1009, National Jewish POST and OPINION, 110 W. 40th St., New York 18, N. Y.

Positions Wanted 9

CANTOR—Lyric-dramatic tenor. Will travel. Baal Korah, preparing Bar Mitzvahs. Seeks year-round or High Holidays position. Write Dept. 472, National Jewish POST and OPINION, 110 West 40th St., New York 18, New York.

Positions Open 10

RABBI WANTED—Liberal educator for growing state university town. Capable of supervising Sunday school program. Magnificent new temple and community center. Living conditions ideal. Address President, Tree of Life Congregation, 242 South High Street, Morgantown, West Virginia.

SHAMMAS—Large modern Orthodox congregation in Middle West seeking capable and experienced person to serve as ritual director (Shammas). Must speak English fluently. Preferably he be able to serve as baal shacharis, Torah reader and blow shofar. Good salary and free living quarters. An excellent opportunity for a capable person. Write details of qualifications, age, experience and references to Dept. 2769, P. O. Box 1633, Indianapolis 6, Ind. Position available now.

WANTED—Young Rabbi-Teacher, Orthodox or Conservative. Must be married. State all qualifications and salary required in first Air Mail letter. Dept. 2764, P. O. Box 1633, Indianapolis 6, Ind.

NATIONAL EXECUTIVE DIRECTOR FOR ZIONIST ORGANIZATION OF CANADA—APPLICATIONS, WHICH WILL BE HELD IN CONFIDENCE, SHOULD GIVE DETAILS OF AGE, EDUCATION, EXPERIENCE AND OTHER QUALIFICATIONS FOR THIS SIGNIFICANT POST AND SHOULD BE ADDRESSED TO HON. SECRETARY, Z.O.C. 2025 UNIVERSITY ST., MONTREAL, CANADA.

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LOOK! *here's your* KOSHER SHOPPING GUIDE!

What Foods These Morsels Be

NEW, 'DIFFERENT' CHICKEN COOKS QUICKER, PROVIDES MORE MEAT

By SARAH LIEBER

We're so accustomed to serving poultry on all sorts of festive occasions that we balabostas take for granted this versatile food.



We know, of course, that chickens have become plumper and more tender in recent years, and that they are no longer a luxury food as in years long ago. Now word comes from the National Broiler Council that they have coined a new name for what you and I have long known as a "stewing hen." They call it a "bro-hen" and tell me the new hens are different from the bird we used to order as "fowl."

These birds are big-breasted and fleshy with a large proportion of meat to bone. They cook more quickly than the old-fashioned bird, and they go further in number of servings. They are an exceptionally good buy, and most welcome at this time of year when we are so busy.

CHICKEN FRICASSEE I

4 to 5 lb. stewing chicken, cut in pieces
2 tsp. salt
1 tsp. paprika
1/2 tsp. pepper
1/2 cup flour

2 tbsps. oil or shortening
1 cup liquid (water, tomato juice, soup stock or wine)

Mix the flour and seasonings and coat the pieces of chicken with the mixture. Heat the fat in a Dutch oven or large skillet with a tight fitting lid. Brown the chicken slowly in the hot fat. Remove each piece as it browns. Drain off fat. Return chicken pieces to pan, add liquid, cover tightly and simmer 1 1/2 hours or until tender. An einbren may be made if additional gravy is desired. Remove chicken to serving platter. Blend two tablespoonfuls flour with one cup water and seasoning to taste. Add to pan juices and heat to the boiling point, stirring constantly. Serve the chicken and gravy with rice, noodles or mashed potatoes. Serves six.

CHICKEN FRICASSEE II

4 to 5 lb. stewing hen cut in pieces
3 cups water
1 medium onion, chopped
2 celery tops, finely cut
2 bay leaves
2 1/2 tpsps. salt
1/2 tsp. pepper

Put chicken in a deep pot. Add water and seasonings and cover. Bring to a boil, then reduce heat and simmer two hours or until tender. Remove chicken and skim fat from broth. Measure broth and if necessary add enough water to make three cups of liquid in all. Return to pot. Mix five tablespoonfuls of flour with 1/2 cup of cold water. Stir into broth and cook, stirring constantly until thickened. Return chicken to sauce and heat. Serve over rice, parve biscuits or noodles. Serves six.

QUICK CHICKEN MEAL IN ONE

4 to 5 lb. stewing hen cut in pieces
1 cup white rice
1 1-lb. can bamboo shoots
1/2 cup sliced mushrooms
1/2 cup sliced onion
1/2 cup chopped pimiento or green pepper
1 tsp. salt

1/2 tsp. pepper
water

Brown the chicken in the pressure cooker, uncovered. Remove from the pan and set aside. Place the rice, vegetables and seasoning in the pressure cooker. Top with browned pieces of chicken. Add water in the amount recommended by the makers of your cooker for stew. Cover, adjust seal, and bring to 10 lbs. pressure. Cook 30 minutes at 10 lbs. Cool and vent. Open lid, taste and adjust seasonings. Add soy sauce if desired. Serves six to eight.

CHICKEN CACCIATORE

1 4 to 5 lb. chicken, cut in pieces
1 tsp. Ac'cent
flour for coating
4 tbsps. oil or shortening
1/2 cup chopped onion
2 cloves garlic, minced
1/2 cup chopped green pepper
2 cups tomato puree
1 can (6 oz.) tomato paste
1 cup water or stock
1 small bay leaf
1 1/2 tpsps. salt
1/2 tsp. pepper
1/2 tsp. oregano

Sprinkle Ac'cent over the fleshy surface of the chicken. Roll in flour, coating evenly. Brown the coated pieces of chicken on all sides in hot fat. Remove and set aside. Brown the onion, garlic and green pepper lightly. Pour off fat remaining in pan. Return chicken to pan and add all remaining ingredients. Cover tightly and simmer gently about 1 1/2 hours or until tender. Serve with hot boiled spaghetti or macaroni. Serves six.

CHICKEN POT PIE

4 cups diced cooked chicken
1 cup boiled small onions (canned may be used)
1 cup cooked peas
1/2 cup cooked diced carrots
1/2 cup cooked sliced celery
1 cup stock
2 tbsps. flour
2 cups cooked sliced potatoes or small canned potatoes
1 recipe pie pastry using one cup flour

Make a sauce with the stock thickened with the flour. Season

to taste. In a large casserole or baking dish blend the chicken and vegetables. Pour gravy over all. Roll out pastry until 1/4-inch thick. Place on top of mixture pressing onto sides of baking dish. Pierce with a fork to allow steam to escape. Bake in hot oven 425 degrees 1/2 hour or until crust is brown and contents are hot. Serves six.

A Word to the Wives

If you like, you may use po-

tato starch instead of flour for thickening gravies and sauces. Use half the amount called for in the recipe using flour.

A good way to prevent lumping of sauces is to blend the flour or starch with cold liquid before adding gradually to the hot food. A small jar or shaker is fine for blending. Or use an old-fashioned whisk to blend with.

And remember, slowly does it.

Pre-Packaged Kosher Meats Featured By Best Sausage

CHICAGO (NJP)—You might suspect that the head of the Best Kosher Sausage Co. of Chicago was a religious Jew, but you couldn't be expected to guess that he was an ordained rabbi.



Fifty years ago this year, at the age of 21, Samuel A. Broida was ordained at the Isaac Elchanan Yeshiva in New York, the present Yeshiva U.

One of the founders of the Mizrahi Organization of America, Broida began his business career in St. Louis in the merchandising field. He organized and for many years headed the city's Vaad Hoeir, and—most important—married Deborah Leah Osherowitz, the daughter of a kosher sausage manufacturer in Cincinnati.

It was his father-in-law who persuaded him to enter the kosher sausage business.

In 1925, Broida took another step—he organized the Best Kosher Sausage Co. Ten years later he moved to Chicago, where, together with two brothers-in-law, Philip and Harry Osherowitz, he

headed the former United Kosher Sausage Co.

THE FIRM, which moved to its modern new plant, four times as large as the old one, a year ago, produces a complete line of packaged kosher meats, including frankfurters in three sizes, salami, pastrami, tongue, bologna, and sliced corned beef.

A past president of the Anshe Sholom Congregation, Broida helped organize the synagogue division of the Combined Jewish Appeal of Chicago, among many other activities.

What's on the Air

RADIO

Sunday, Aug. 31, 10:05 a. m. EDST—Rabbi Julius K. Guttman of Berith Sholom Temple, Troy, N. Y., to discuss "The Reward of Faithful Labor" on the Message of Israel program, ABN.

Sunday, Aug. 31, 12:30 p. m. EDST—"Words We Live By," the Eternal Light program's series, to present the ninth of 10 dialogues on "Great Words in the Literature of the Bible" between two of America's outstanding men of letters, Mark Van Doren and Maurice Samuel, NBC.

Israel Scientists Used By World Firms

JERUSALEM (NJP)—So rapid has been Israel's advance in certain branches of basic biochemical research that it can soon expect grants from private industry and government research groups from outside of Israel.

This was the view of Prof. Ephraim Katzir, director of the department of biochemistry of the Hebrew University following his return from the U. S. He said many groups were already subsidizing research by scientists in Israel and more were prepared to arrange for additional experimentation in view of the high quality of Israel scientific work.

L.A. Reform to Note Anniversary of Union

LOS ANGELES (NJP)—More than a thousand Reform religious school children will participate in a city-wide convocation on Sunday, Feb. 8, marking Reform Judaism Week here. The 30 Reform congregations in the Southern California Council of the Union of American Hebrew Congregations will join in the observance, which will culminate in a banquet addressed by Dr. Maurice Eisendrath, UAHC president. The week celebrates the 85th anniversary of the UAHC.

SUBSCRIBE TO THE POST for Jewish news locally, nationally, and internationally.

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What heat! Hope the little woman has an ice-cold pitcher of ReaLemonade waitin'! Course, it just takes a few seconds to make cooling lemonade with ReaLemon Lemon Juice! Oh! oh—here's my stop—ReaLemonade, here I come!"

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BOOKS AND RELIGIOUS ARTICLES

Excellent Printed 'Israel Defense Army' Destines Israel as Top Publishing Nation

ISRAEL DEFENSE ARMY, edited by Gershon Levin, \$7.50 (Wolozin).

Printed in Israel, with a foreword by Ben-Gurion, edited by a distinguished officer and more than two-score collaborators, this magnificent volume is an assured bestseller for its American distributor. For it tells the story, in photographs and English and Hebrew text, of the most gallant group of fighters against odds in history.



Burstein Much is made of the Suez campaign on land and sea and in the air, but the story goes back to the miraculous victory of the few against the many in 1948.

Here are also pictures of the rejoicing citizenry of November, 1947, of immigrants coming to swell the ranks of the defenders, of president, prime minister, and

military commanders, of every branch of the service, including home guards and women fighters, of men and weapons and training scenes and incidents of conflict.

All is so well reproduced and printed and bound as to establish Israel in the forefront of publishing nations. A religious fighting force, too, showing "bassat" on the mess kettles, soldiers "davening" with tefillin, the chief of chaplains performing an army marriage, and a brawny soldier in his tallit sounding the shofar.

A SET OF HOLIDAY SERMONS 5719 (UAHC & CCAR).

This annual publication is of value to the extent that the discourses turn to traditional sources and ideas—and that they do, almost completely. American and Israel celebrations are also covered, with such additions as Isaac M. Wise Day. Filled with material of general usefulness.

BEAKVE HADOR (Footprints of a Generation), by Jacob

Zausmer, \$5.00 (Histadrut Ivrit).

Essayist, biographer, and historian, Mr. Zausmer now presents his best work in a fine Hebrew volume. He has depicted many of the notable American Hebraists, talmudists, and nationalist leaders, memories of old days in Europe, folklorists and other specialized scholars, the holy days of Israel, and a host of other matters of scholarly and literary interest. The author's home city, Philadelphia, receives special treatment.

TEEN-AGE HUMOROUS STORIES, edited by Abraham L. Furman, \$2.95 (Lantern Press).

Mr. Furman has edited many of the books in his great teenage series, which covers every subject from humor to science fiction. The present well-chosen collection is recommended to pre-teenagers also, as is the entire series.

THE SONS OF AVROM, by Roger Ikor, \$4.50 (Putnam).

This sprawling novel about a Russian Jewish family in France from 1898 to the post-World War II period won several distinguished European prizes, and bids fair to become a bestseller in its English version, to be published Sept. 15 (Rosh Hashana).

For in the main the Jews and their traditions are depicted as barbaric and contemptible; inter-

marriage is accepted with only mild protest; the author shows the customary ignorance of Jewish law (oysters are eaten in a kosher household which has two sets of dishes; the patriarch Avrom takes money out of his pocket at the seder to redeem the afikoman); and there is plenty of sex, crime, deceit, and business chicanery.

Avrom foolishly goes to Palestine, to die a centenarian; the Nazis slay many of the family, including the Gentile grandson of Yankel (his last name is impossibly non-Jewish), eldest son of Avrom and chief character in the story. Yankel's lecherous brother Moishe loses a leg after service in the Foreign Legion. His children, notably son Simon, display a variety of idiosyncracies, including the pervading Jewish self-hatred and striving for Gallicization. Two of the family marry and prosper in America. There is the customary outburst by the son of intermarriage: "Then it's true, Papa is a Jew? What are Jews?"

All this makes a sure-fire

story, but does not, as the author maintains, prove "that anti-Semitism is worse than a crime, it is a stupidity."

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LOOKING BACKWARD...

Canadian Young Judaea Turns Down 'Irresponsible' Aliya Bid

20 YEARS AGO

Canadian Young Judaea rejected as "irresponsible and immature" a resolution which had urged raising of a regiment of 1000 young Canadian Jews for service in Palestine... Eighty-three Jews died during the week in Palestine in a continuing wave of disorder there.

10 YEARS AGO

The Committee for Progressive Zionism resumed its fight to end "dictatorial control" of the Zionist Organization of America "by an unelected clique within the administration."... Mass violence, mass looting and pogroms raged through the Egyptian Jewish community, threatening to annihilate it... The Kinsey report on males re-

vealed that Jewish men behaved themselves better sexually than non-Jewish males... The Central Conference of American rabbis (Reform) renewed its attack on secularization of Jewish life by Jewish leaders... The Seattle, Wash., chapter of the American Council for Judaism declared that the Council will dissolve if Zionists reject the theory that Jews outside of Israel are "homeless."

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Ed. by Rabbi Morris Silverman

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EISENSTEIN RIGHT

OF COURSE THE challenge to the morals of the Jewish community by Rabbi Ira Eisenstein was directed not at the teen age youngsters who heard it, but at you and me, and no doubt the rabbinical colleagues of the Chicago spiritual leader also.

In an age of lax morality like that in which we live, none can escape the effects of the overpowering environment.

A GOLDFINE or a parade of Jewish gamblers as has been gracing the headlines of the Indianapolis newspapers are but the harvest of the lax morals of our time.

Jews can't be expected to be better than others, but nevertheless they always have been heretofore.

IT WAS A truism of Jewish life, that Jews were superior in their ethics to the general community.

The reason was so obvious that it almost doesn't need repeating. The Jews practiced the high ethics demanded of them by Judaism.

WHEN THE Jew began to discard his Judaism, he lost more than he bargained for. Fortunately, the pendulum is beginning to swing the other way.

This is where our leadership will be put to the test. Can it inspire the Jewish community to recapture the high morality which the disciplines of Judaism heretofore invested in the daily life of the Jew?

DEAD END FOR ANTI-SEMITES

LONG AGO we stopped worrying about what the bigots and hatelers might read and then reprint from The POST and OPINION. We knew that enough of these un-Americans were subscribing to our paper, because they reprinted liberally from it.

Herb Brin, enterprising publisher of Heritage in Los Angeles, checked his mailing list to discover that Frank Britton, publisher of one of the hate sheets called, "The American Nationalist," was paying for a subscription under the assumed name of Solomon Goldstein.

BRIN ASKED The POST and OPINION to check its subscribers and sure enough a Solomon Goldstein at the same address in Hawthorne, Cal., is a paid subscriber to our paper.

Brin has been having a lot of fun with Goldstein-Britton, and feels that his alert reporting has made this particular hater a laughing stock among those he terms Gerald L. K. Smithniks.

THESE GUYS have been given a shot in the arm by the integration fight, but their day is over. When they flopped and America ignored them to all intents and purposes while the world was being flooded with Hitler anti-Semitism, they knew that their cause was lost.

Now even the Jewish community is ignoring them. What a comedown and what a fate for the anti-Semites!

SAMUEL SCHMIDT HONORED

The testimonial dinner held in honor of Samuel Schmidt, for years publisher and editor of Every Friday, Jewish weekly of Cincinnati, O., is a much-deserved tribute to him and Mrs. Schmidt. The occasion marks also the 46th wedding anniversary of the Schmidts.

Sam Schmidt has devoted his life to the betterment of the Jewish community, and although a man of deep convictions his editorials revealed him—even to those who did not know him personally—as one who took a philosophic view of Jewish events. If he waxed indignant, you just knew that the next moment he was following the traditional Jewish attitude, which meant that things could be worse, and maybe they weren't so bad after all.

Several years ago, he turned his paper over to Heritage Foundation, a non-profit organization set up to continue the publication and even expand it, if possible. This is a departure in Jewish journalism in the U. S. and is being watched with considerable interest.

We wish there were more publishers and editors like Sam Schmidt in the Anglo-Jewish field. He added to its stature by his unwillingness to stoop to business practices, which although they might have made his paper successful, he could not personally approve.

The NATIONAL JEWISH POST Combined With OPINION

GABRIEL COHEN, Editor and Publisher
Published every Friday by The National Jewish POST, Inc., 546 S. Meridian, Indianapolis 6, Indiana, in 5 Editions.

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FRIDAY, AUGUST 29, 1958

The EDITOR'S CHAIR . . .

WHEN SEVERAL months ago we made a trip out to Denver, Colo., we reported to you on a remarkable man—Adolf Keisler. He's the one who gives \$175,000 annually to the local Jewish drive, plus thousands of dollars to every other Jewish and non-Jewish cause.

Adolf, although a profound and learned man and an avid reader, speaks with an accent, and speaks too much. When we wrote the editor's chair about him, we found that we ourselves were too long winded. The final paragraphs, which recounted how Adolf was not given the kind of recognition he deserves, as possibly one of the first five givers in the U. S. Jewish community, were crowded out.

NOW WE notice where Adolf was a moving spirit in the recent UJA conferences in Israel, and the UJA accorded him several top places on the program. So since justice is being done, we'll print those last few paragraphs which had to be deleted from our "Chair" of May 2, only for you to get the rounded picture of the man.

YOU CAN'T BLAME the Bond people and the UJA mahers too much, nor for that matter the Israelis who are the objects of his munificence, but there is such a thing as dereh erez, and only the degradation of Jewish values could have led to a situation like this.

We suggested to Adolf that the next time he was approached for a gift, he not be so eager to be the first to announce his pledge, but to be just a little reticent. This may seem like treason on our part, but it would earn Adolf the respect and adoration he adores and deserves.

When you get close to 78 years old, and you give away more money annually than you could hope to earn, then you have a right

to a little koved, and also publicity. You no doubt will be classified as an eccentric because you live a little in the past, and you aren't willing to concede that your heyday is over, and you try to prolong something that can't be stretched out—the kind of applause you got 10 or 20 years ago. But you are a good man and you see all around you the evidences of deterioration in ethics and conduct and morality, and you aren't the kind who ever kept your mouth shut.

So this is Adolf Kiesler as we got to know him in a short period of time. Those who have lived with him may or may not agree with this appraisal. But we have one advantage over them. We can print what we think, and because they live in Denver or need him, they may have to keep their thoughts to themselves.

Many professionals have come to look down on the givers as beneath them. This is the result of the wrong emphasis and values that have become corrupted. When we find the professional that loves his fellow human being, then we'll likely find a truly great man.

WE'VE BEEN asked to make a talk in December to The Temple Israel Men's Club of Norfolk, Va. A friend of an old college roommate called to request us to appear before his group, and, we were happy to be able to accept. But when it came time to talk about the honorarium, never an easy subject, we suggested that instead of an outright amount, perhaps his group would agree to secure 15 subscriptions to The POST and OPINION.

The group has accepted, and this is a happy solution. We'll get more readers in Norfolk, and the group won't be dipping into its treasury for more than my expenses.

KI TETZE: An Embarrassment Of Riches

By RABBI JACOB J. WEINSTEIN
KAM Temple, Chicago

Like a hamentasch with caraway seed, so is this sidra stuffed with rich texts. It is a potpourri of ethical admonitions, moral exhortations, criminal and civil statutes and sound sociological observations.

They range in mood from the cruel punishment by stoning of the blasphemous son and the adulterous wife to the tender consideration of the mother bird and the ox and the ass. They range in importance from the prohibition of wearing garments made of mixed materials to the prohibition of the taking of interest. This latter prohibition has had much to do with the economic development of the western world.

THE TEXT makes a distinction between the taking of interest from a neighbor—which is forbidden—and the taking of interest from a stranger—which is permitted. The justification for the distinction was not so much tribal preference as the substantive difference that neighbors borrowed out of a personal need, while foreigners would borrow to promote business. This prohibition was later to be circumvented by various legal fictions, such as the prozbul.

A borrower would state before a third party that he was accepting 100 dinars from the lender, when in fact he was receiving but

90. He paid back the 100 and the legal fiction was maintained that he returned only what he borrowed.

It is interesting to note that the great majority of the rabbis of the Talmud refrained from making any fine distinctions between the interest and usury and rarely looked upon either as anything but an unfortunate and often an evil necessity.

IT WAS therefore a wry paradox that the people whose Tora forbade the taking of interest should have been forced to become during the early Christian centuries the money lenders par excellence. The Christian fathers looked upon interest taking as a venal sin. They were more Mosaic than Moses and backed their Old Testament convictions with the Aristotelian argument that money being a barren metal had not right to breed interest.

The Christian community was quite willing to pay the Jew his interest, knowing that the Jew would pay through the nose in the special hell reserved for usurers. Of course there were times when Christian debtors found themselves unable or unwilling to repay their loans and then it was that they would enlist the local polizei to break the Jew's bench. In Latin this was banco-rupto—plebian bankrupt in English.

THE TIME came when the Christian world found it necessary to overcome its religious scruples against the taking of interest. The rationalizations of the Catholic clergy in making fine differentia between just and unjust interest are as fine spun as anything in the Talmud.

In the Merchant of Venice, it is apparent that Anthony's bitterness toward Shylock is in some measure due to his realization that his business with Argosy's is in essence no different from Shylock's business in breeding ducats, as Jacob bred Laban's sheep.

In Shakespeare's depth psychology we see the Christian world struggling with its split soul, torn between a strict religious taboo against interest and a lusty desire for gain. We are still enmeshed in this struggle, still stretched and stretching between the stool of "take no interest from thy neighbor" and the market orientation which commands us to let our money work for us.



Weinstein

HOLIDAYS and FESTIVALS

Holidays Begin Sundown of Previous Day.

Rosh Hashana September 15-16
Yom Kippur September 24
First Day of Sukkot...September 29
Second Day of Sukkot...September 30
Hol Hamoed Sukkot.....October 1-4
Hoshana Rabba October 5
Shemini Atzeret October 6
Simhat Tora October 7

I THINK AS I PLEASE

A Flash of Color Brings Back Civil War-Like Conflict

By CARL ALPERT

HAIFA—It sounded like a good idea, and none of those involved in the project foresaw the unfortunate results which have in recent weeks reopened old wounds, stirred up hostilities, offended sensibilities, and in general created a great national stir—all terribly unnecessary.



Alpert

not receive at least a lapel ribbon, in this 10th anniversary year, as symbolic recognition of those services?

THE BASIC lists were drawn up, and old-timers were asked to come forward and register. A great ceremony was held in Jerusalem, at which Ben-Gurion and Ben-Zvi and all the leaders of Israel's fighting forces, past and present, pinned the decoration on each other.

The first outcry that went up was from those who had served in other underground movements, the Irgun and the Stern Group. They maintained indignantly that they too had fought for Israel; had bled and died for the liberation of the nation. Some maintained that what they had done was more re-

sponsible for the departure of the British than the efforts of the Hagana. At any rate, they saw flagrant discrimination in that the government of Israel was singling out one of the underground movements, to the exclusion of others, for conferral of the decoration.

ONCE AGAIN THE country was thrust back a dozen years into the bitter conflict which had once threatened civil war, and which had indeed resulted in bloodshed between the two groups. One newspaper cartoonist caught the irony of the situation in his depiction of two Israeli youngsters. One taunts the other: "My father got the Hagana decoration; yours did not." The Irgun father glumly looks over the circulars issued by the British when they put a price on his head, and the picture taken of him when he was deported and served time in a British concentration camp in Africa. No, he did not rate a Hagana flash for service to the homeland.

But new scandals cropped up. Why wasn't Moshe Sharett at the big national ceremony, someone asked. Simple enough: he hadn't been invited, he said.

A QUICK, scurried search revealed that his name wasn't even on the lists! The committee sent a questionnaire, asking him to enumerate his services to the state and the claims on which he justified his eligibility for the ribbon. That made matters worse, and even when Ben-Gurion intervened and offered him the ribbon, Sharett, in a huff which many people thought was justifiable, refused.

Weeks later he was prevailed upon to accept the ribbon—from the hands of President Ben-Zvi.

Other names cropped up — men who had

rendered valiant service in the pre-state days, but who were overlooked when it came time to pass out the ribbons. Such things are bound to happen when some 30,000 persons are involved, was the defense. "Political influences," was the reply.

AN INDIGNANT citizen, writing in the letter-box of Haaretz, expressed views with which many were in accord:

"I was invited to receive a Hagana flash because of my 13 years in the Hagana, but I was ashamed because my brothers, both of whom had been imprisoned by the British, and one of whom had been wounded in their fighting for Israel, had not been invited. They were members of the Irgun and Etzel.

"I don't want to go into the differences between the underground movements in those days; it is true they were sometimes far apart, but there were times when they were also close. This kind of discrimination is unfair. If the national leaders could have risen over party differences, especially in this area, they could have made a great contribution to national unity and national morale.

"I SUGGEST that the Hagana ribbon be changed to the state ribbon, and all who fought for creation of the state should receive it."

One significant echo of the controversy was seen in the ruling that members of the military and members of the police would not be permitted to wear the Hagana ribbon on their uniforms, lest in that way they contribute further to the unfortunate divisiveness which the whole episode has caused.

Just a flash of color—but what a lot of trouble it has caused!

N. Y. RABBIS' ASSN. LINES UP AGAINST RABBIS ESPOUSING CONTRACEPTION

Hon. Robert F. Wagner,
City Hall,

New York City, N. Y.

Dear Mayor Wagner:

The New York Association of Rabbis deplores and condemns the inflammatory letter, espousing promiscuous contraception, sent to your honor by the so-called New York Board of Rabbis (whose name was recently changed from New York Board of Jewish Ministers).

TO BEGIN with, this organization lies under the grave interdiction issued against it by the foremost rabbinic authorities of America. Moreover, it has been repudiated as unfit for Orthodox membership by all the leading Orthodox rabbinical bodies, namely: The Union of Orthodox Rabbis of the United States and Canada, the Rabbinical Alliance of America, the New York metropolitan region of the Rabbinical Council of America, and the authentic Rabbinical Board of New York.

In the interests of journalistic honesty we also call upon the New York Times to revise its grossly exaggerated figures as to the membership of this group, and to check into the falsity of its claim to Orthodox sponsorship.

ORTHODOX Judaism, which is based upon the word of God as revealed to Moses and prophets, holds the practice of contraception to be one of the three cardinal sins of the Jewish religion, and is comparable in gravity with bloodshed and idolatry. We are, therefore, mystified and shocked to read the remonstrance by a so-called rabbinical body against decent, moral men and women who hold steadfast to these holy teachings of the Old Testament. Moreover, the dangerous solution suggested by this group, in urging doctors to acquiesce readily to requests of patients for promiscuous use of contraceptive aids, is not only a desecration of true Judaism but also an affront to strict, ethical and legal medical practice. If physicians were to acquiesce readily to all the unrestrained

vagaries, instabilities and illegal requests of patients they would be performing abortions, prescribing dope and discharging mental patients from institutional care.

The pious prating by this "Board of Rabbis" about "violation of the cherished American concept of freedom of religion" is hypocritical indeed in face of the fact that in the only Jewish hospital where it has gained supervisory control religious freedom is being denied to Jewish parents in their fundamental right to select their own representative mohel in the performance of ritual circumcision upon their new-born male infants as prescribed by Jewish religious law.

HOW CAN this incongruous group and its frustrated administrator, a bachelor vice-secretary, who subvert Judaism and suppress religious freedom in Jewish institutions among their own fellow Jews, have the temerity to preach religious freedom to members of another faith, as they have done in their provocative letter to you?

We call upon your honor to disregard the misrepresentations of this small group, which has been declared incompetent and unauthorized in matters of Jewish religious jurisprudence (halaha) by the supreme rabbinical tribunal of our land.

THIS COTERIE (the erstwhile New York Board of Jewish Ministers) through the misleadership of its promotional vice-secretary has only succeeded in sowing bitterness, dissension and strife among the New York rabbinate (as your office is probably aware from their intrigues to seize sole prerogatives in the appointment of city chaplains).

It is indeed deplorable that in their vain attempt to foist religious hegemony over New York Jewry, they have contrived to extract allotments from "Federation's" charitable funds which have been dissipated largely on publicity, junkets to Russia, free collations, etc. Unfortunately, these unwarranted philanthrop-

ies, to the exclusion of all other rabbinical organizations, have impaired the prestige of "Federation" and lowered its fund-raising potential among Orthodox Jews.

IN CONCLUSION we earnestly request your honor to consult impartially with all the various rabbinical groups of our great city, whenever a single organization ventures to speak to you in the name of entire New York Jewry.

We repose implicit faith and confidence in your fair judgment and righteous treatment of all fellow New Yorkers who look to you for civic equality, sound government and wise leadership.

NEW YORK ASSN.

OF RABBIS.

Believes Parade for Israel Would Show Divided Loyalty

• Editor, Jewish POST and OPINION:

There is a disturbing theme which I find repeating itself in your otherwise illuminating newspaper. This is the notion, often emanating from New York, that American Jews hold not merely an affection but a positive allegiance to the state of Israel.

I find this insidious idea most recently expressed in a letter in your Aug. 8 issue from A. Freund bemoaning the failure to hold a parade in New York in commemoration of Israel's 10th anniversary.

Argue if you will whether we are American Jews or Jewish Americans, but we are by no stretch of imagination or empathy Israelis. Those who do

feel that way should waste no time in becoming Israelis in fact and not in fancy.

If we must inevitably feel some attachment toward the state of Israel, and we all do, it should not be such attachment as calls for our taking to the streets on its birthday and marching up Fifth Ave. Can you conceive of any band of Israelis marching up to Jerusalem on July 4?

Loyalty is a single-minded thing. Parading under the flag of a foreign nation, no matter how much we admire that nation, if it doesn't smack of treason certainly is a token of a divided loyalty.

SAMUEL J. TAFFEL,
Columbus, Ga.

ATTACKS ON RABBIS IN LETTER IS QUESTIONED

• Editor, Jewish POST and OPINION:

An "open letter-press release" has come to my desk issued by the New York Association of Rabbis, "a division of the Rabbinical Association of America." The letterhead carries the name of Rabbi Max Felshin as its national president. The open letter is addressed to Mayor Wagner of New York.

I HAVE SELDOM seen such diatribe and questionable statements issued by one Jewish group against another. There seems to be a tendency on the part of a certain element of our Jewish community to let out frustrations to the general public when they are unable to gain satisfaction within the confines of the Jewish community.

It is perfectly in order for this association to deplore and condemn contraception and to take a position with respect to the issues before the City of New York. Allow me, however, to quote from this open letter. In objecting to the views expressed by the New York Board of Rabbis, a group certainly as entitled to express its opinions as any other group, this open letter states:

"HOW CAN this incongruous group and its frustrated admin-

istrator, a bachelor vice-secretary, who subvert Judaism and suppress religious freedom in Jewish institutions among their own fellow Jews have the temerity to preach religious freedom to members of another faith."

It would seem to me that the Mayor of the City of New York is hardly interested in the marital status of the administrator or for that matter of his existing or non-existing frustrations.

I OFTEN wonder as to whether the author of such accusations deserves the title of being frustrated.

It would appear that the subject of this letter was the issue of contraception before the City of New York. Yet it is interesting to know that out of the 11 paragraphs of this letter only two paragraphs deal with the issue and the remaining nine paragraphs are devoted by Rabbi Felshin's organization to attack Jews. One can hardly expect Mayor Wagner to pass on the merits of conflicting rabbinic bodies and Mayor Wagner would be the first to decline such an honor.

ON TWO OCCASIONS this letter stresses that the New

York Board of Rabbis recently changed its name from New York Board of Jewish Ministers. I wonder if the innuendo implied in this repetition does not border on a movement which we Jews should be the last to follow. These kind of statements might best be left to those of Gerald L. K. Smith's camp.

Rabbi Felshin's organization finds itself by its actions in the dubious partnership with the Satmar's crowd who use the streets of New York and the columns of the general press to attack the state of Israel. It might be advisable for both these groups, who constantly pay lip service to Orthodox Judaism and halaha, to consider carefully as to whether a "hillul hashem" is not one of the cardinal principles which they seem to wish to introduce into Jewish life but which centuries of Jewish life have frowned upon.

HANS WEINBERG,
Brooklyn, N. Y.

KUFRA ON BLACKLIST

The 2,409-ton British freighter Kufra was blacklisted last week by the Arab league for allegedly carrying a cargo of strategic material to Israel.

DIGEST OF THE YIDDISH PRESS

Nothing New About Women 'Shohetkes,' But Is It OK?

We've heard talk about women rabbis and women cantors. What about a woman shohet? Although some Jewish authorities are opposed, many others approve, and Mehashe Unger, in his Day-Journal column, "From the Eternal Source," cites the existence of a number of "shohetkes."

Jewish Legion Members To Be Awarded Ribbons

A call for members of the Jewish Legion, volunteers who fought in Palestine with the allies in World War I, is sounded in the Yiddish press. The government of Israel has decided to award a special ribbon to them, and in Israel a Legion archive is already under way.

President Itzhak Ben-Zvi (himself a member of the Legion, who went to the Holy Land from the U. S.) has asked his conferees to send in their names. Americans eligible for the ribbon may write Mr. Elihu Gilner, 150 Crown St., Brooklyn, N. Y. They thought Judaism was a Christian denomination.

A Christian Denomination

Although you could hardly muster a minyan in the African Republic of Liberia, the president of the country's Chamber of Commerce is Simon Simonovitch, an "alumnus" of Nazi concentration camps.

Liberia's nationalism is so

stringent that only Africans or descendants of Africans are eligible for citizenship. Despite that law, Simonovitch is so popular in Liberia that he is the nation's representative in the International Labor Organization, of which he was recently elected vice-president, to the joy of Liberians.

There is a colony of Jews in Liberia, but they are Israelis who formed the Liberian Construction Co. and are bringing building know-how to that grateful republic. These facts about the African Republic were sent to the Forward by Rabbi Israel Mowshovitz, who is on an overseas tour.

The rabbi's most poignant experiences occurred at a college 160 miles from Monroeville, the capital of Liberia. There his lectures on Judaism before students who were so uninformed about the faith that they thought it was a Christian denomination evoked several inquiries about how one can become Jewish.

The rabbi was deeply moved when a young woman professor came to him secretly and confessed that she was part-Jewish, that she feels a strong pull towards Jewish people and that she never imagined that, in that remote place, she would ever get to hear a rabbi speak!

Largest Number of Chaplains Since World War II Inducted

NEW YORK (NJP)—One of the largest single groups of new chaplains to be inducted at one time since World War II, entered the service this week as 19 rabbis started orientation and training.

All of the 19 new Jewish chaplains will be ready to officiate at GI services for Rosh Hashanah and Yom Kippur next month.

Nine of the men have become army chaplains. They are Joe J. Adler, New York City, Allan M. Blustein, Oak Lawn, Ill., Donald L. Cohen, Miami, Fla., Albert M. Dimont, Brooklyn, N. Y., Robert M. Miller, Belle Vernon, Pa., Shai Shacknai, Bronx, N. Y., Sanford D. Shanblatt, Pittsburgh, Pa., Frank N. Sundheim, Cincinnati, O., David Weinstock, Brooklyn, N. Y.

THE FIVE new navy chaplains are: Charles Joseph Davidson, Cincinnati, O., Jason Z. Edelstein, Cincinnati, O., Stephen S. Goldrich, Cincinnati, O., Norman David Hirsh, Cincinnati, O., Matthew H. Simon, Chicago, Ill.

The five new air force chaplains are Fred A. Eisenberg, Cincinnati, O., Robert A. Hammer, Arthur Langenauer, New

York City, Jack D. Spiro, Cincinnati, O., and Joseph S. Weizenbaum, Cincinnati, O.

Nasser Has More Photos Than Hitler

TEL AVIV (NJP)—The current issue of Rose el Youssef, Egyptian illustrated weekly which was received here, boasts that 250 million photos of Nasser have been distributed throughout the world. The publication asserts that "this surpasses even the number of Hitler's photos."

Draft Deferment On Holidays OK'd

NEW YORK (WNS)—Jewish draftees may request deferments during the High Holy Days. The Selective Service Commission has advised all draft boards to give "favorable consideration, wherever possible," to requests from Jewish registrants for postponement of their physical examination or induction into the armed forces during the fall Jewish High Holy Days.

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Teen Talk

By JOY WEISBERG and TEDDY COHEN

Girls, have you ever wondered how different your life would be had you been born extremely beautiful, rather than endowed with a normal amount of attractiveness?

Assuming this happened, let's examine a girl's life under these circumstances:

AS A VERY attractive girl, you already have an "in" with the fellows. They generally get to know the truly good-looking girls first, for, as you know, beauty makes a good first impression. You are never lacking for dates, as are some of your less fortunate friends, for boys like to be seen with a good-looking girl; it bolsters their ego.

However ask a boy what he looks for in a girl and he replies: "Personality." (That same boy can usually be found chasing a beautiful girl.)

THE DATE books will back up this theory: A good personality, cleanliness and neatness are the most important factors in teen-age popularity.

Even so, we must admit that a good-looking girl has a better chance of being asked out regardless of personality. Also, average-looking girls do not go out as often as girls with the same amount of personality but better looks.

LOOKS DO NOT affect us, alone, for they have mattered since time began. Pretty women have been valued since the first men; and, down through the ages, men have done strange, crazy, heroic, and wonderful deeds (according to the situation) to win the favor of a beautiful woman.

Yes, girls now have time on their side. Today's women are aided by modern science. Everything that can be thought of is being done to make women look more beautiful. Millions of dollars are spent annually in beauty salons, on reducing aids, and for plastic surgery, which shows the fanatic desire of today's women for superficial beauty.

WHY DO women have this desire for beauty, if not for the men? When thinking of an ideal date they envision Marilyn Monroe. In any story or movie.



Old Friends Meet

A chance meeting in the UN corridors of Dr. Arle Altman, member of the Israeli Knesset and Dr. Mahmud Fawzi, foreign minister of the United Arab Republic, found the two glad to see each other after 25 years separation. When Dr. Fawzi was the Consul General of Egypt in the early 1940s, at the time of the British Mandate, he became attached to Dr. Altman. The two followed up their meeting with a session at Dr. Fawzi's hotel.

Israelis Wonder at Own Calm As Hammarskjold Arrives

JERUSALEM (NJP)—Arrival of UN Secretary-General Dag Hammarskjold in the Near East was looked upon hopefully by most Israelis.

a beautiful girl is always involved.

What happens when a blind date is arranged? A fellow hopes for and expects a beautiful girl.

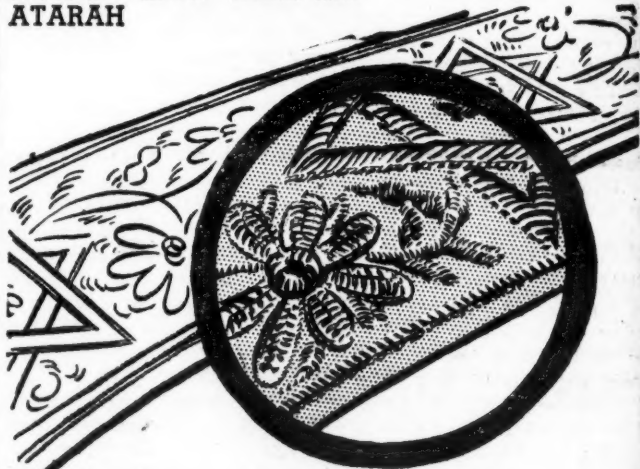
Today's trend places false importance on glamor and good looks and emphasis in that direction is truly misplaced. If you don't believe that this is true, all you have to do is to look around you at all the nice average girls who are not troubled for dates!

EVEN THE Israelis have begun to marvel at their own lack of tension, and the feeling now is that the Israelis long ago stopped relying too much on others, and place their faith in their own strength.

The papers of the parties opposing Ben-Gurion here have criticized Abba Eban for voting for the Arab Resolution which dispatched Hammarskjold to the Near East with the mission of securing the withdrawal of U.S. and British troops from Lebanon and Jordan.

THE VIEW of the papers is that Foreign Minister Golda Meir should have headed the Israel delegation at this important session of the UN.

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